direct belief. Cousin talks of them as simple mental apercep-tions and primitive judgments. Mackintosh, in referring to them, says—" They seem to be accurately described as notions which cannot be conceived separately, but without which nothing can be conceived. They are not only necessary to reasoning and belief, but to thought itself." Mackintosh elsewhere represents them as " the indispensable conditions of thought itself." It is to them, as we apprehend, that Wheweil refers under the phrase "fundamental ideas," so often employed by him. Sir William Hamilton has completed all past metaphysics on this subject, by showing that the argument from the principles of common sense, is one strictly philosophic and scientific, and by a critical review of the nomenclature, all proceeding on the same principle, which has been employed by upwards of one hundred of the profoundest thinkers in ancient and modern times.* It is very interesting to observe how deep and earnest thinkers come at last to a wonder-ful agreement, even when they appear, to superficial observers, to have no one principle in common.

There are such principles pre-supposed, where the mind is employed intellectually, as when we argue, an effect must have a cause. There are also such fundamental laws implied in the exercise of the mind when contemplating the voluntary acts of responsible agents. When these pass in review before the mind, it declares regarding them, that "they are good," or that "they are bad," and it does so according to a principle which cannot be resolved into anything simpler than itself.

The marks or tests of intuitive principles can be specified. They are self-evidence, necessity, universality. Moral prin-ciple can stand each of these tests when properly understood. It is self-evident that ingratitude is evil. The mind is con-strained to believe that there is a distinction between justice

and iniustice. between right and wrong. It is not that moral principle is necessarily obeyed. for it is ever neglected in prac- tice. and constantly disobeyed—still it is there in the bosom. asserting its claims and ready to condemn transgression. All men possess conscience. just as all men possess reason. Though there are persons in whom the former. like the latter. may be very much in a state of dormancy. or confined within very narrow limits. and engaged about comparatively trivial objects; still

* See Note A. appended to Hamilton's edition of Reid's Works.